

in France, but it may well serve as a model for any who see the need to instruct a generation growing into a period of church reintegration. Miss Martineau considers first the ecumenical dimension of faith, then the advances made by the Catholic, Orthodox and Reformed Churches. In the first part, she reviews an actual inquiry into the opinions of young students and develops a discussion of the Council Decree on Ecumenism, with three chapters on 'Bible', 'Baptism', and 'Witness'. Annexed to this are 70 pages of closely, but clearly, printed extracts from leading statements and texts. An equally full annexation to the second part contains further historical and biographical material, bibliography, diagrams, and sources. It is odd, at a glance, that 'Le Problème Ecuménique' by B. Lambert (Éditions du Centurion, Paris, 1962) is not cited.

While the instruction develops the growth points rather than the friction points, we are struck by the objectivity of her approach. She is well aware of facile indifference in reaction to earlier exclusiveness, particularly among the young who would see no barriers; her whole plan provides a breadth of view sufficient, let us say, to help an S.C.M. conference leader faced with a demand for instant intercommunion. National indifference has led members of the English hierarchy to call for a return to the old faith—it has led France to more constructive thoughts, prayers, and actions.

An 'Instruction' in Britain would have to say more on Anglicanism and on Independency. It would also be possible now to include the Council Declaration on Religious Liberty, and expand the section on 'Witness' by relevant matter from and around the debates on war, hunger, world religions and atheism. The only parts that could be omitted are such basic texts as may be gathered in continuing series of 'Documents on Christian Unity'.

Scots will notice two comments on the visit of Dr Craig to the Vatican: that he went from his Assembly, not on personal initiative as Dr Fisher, and that he was described in '*Osservatore Romano*' as Moderator of the *Church* of Scotland—our italics.

ANGUS W. MORRISON

Christ's Church: Evangelical, Catholic, and Reformed. By BELLA VASSADY.

Wm. B. Eerdmans, Grand Rapids, Michigan, 1965. \$1.95.

CAREFUL writing, logical consistency, theological penetration and a masterly grasp of the Reformed heritage allied to an openness to the insights of other confessional standpoints—these are but a few of the qualities of this fine book. We might well expect one who has been involved in ecumenical concern since the Stockholm Life and Work Conference, 1925, and who served from 1938-48 as a member of the Provisional Committee of the W.C.C., to be singularly well qualified

to write on the doctrine of the Church. Although replete with discerning theological erudition the book is not written in an academic vacuum.

The point of departure is the Consultation on Church Union, arising out of the famous Blake sermon on 4th December 1960, which has by now involved six leading American Churches in serious inter-Church discussion—‘exploring the establishment of a united Church truly Catholic, truly Reformed, and truly Evangelical’. Professor Vassady writes: ‘The purpose of this book is . . . to offer a certain theological grounding for any thinking about this most urgent question. And it would like to engrave on the minds and hearts of all Christians . . . one basic thesis: the three terms “evangelical”, “catholic”, and “reformed” are correlative and interdependent, and for that reason should never be used in contradistinction to each other, nor should they be employed to indicate confessional or denominational belonging . . .’ (p. 15). The context of the author’s thinking is defined as that gracious relationship in which we are all caught up in a trialogue with our still divided Churches and with Him who is Saviour and Lord of the Church.

In the first two chapters we are compelled to think out our basic terminology. Catholic? Evangelical? Reformed? *Inter alia* we are presented with an illuminating critique of Fr Congar’s interpretation of catholicity which is rejected in favour of Berkhof’s insistence on the right understanding of *πλήρωμα* (Ephesians and Colossians). True catholicity is never to be understood quantitatively but qualitatively, i.e. the Church is catholic because God has chosen to body forth the fulness of Christ in the Church. *Ubi Christus, ibi Ecclesia*. Since catholicity is ultimately grounded in the universality of Christ’s atoning work, the logical order is first ‘Evangelical’, then ‘Catholic’. The Gospel is the source of the Church. Further an examination of terms such as ‘Protestant’ and ‘Catholic’, so susceptible to abuse in both theological and non-theological writing, leads to one conclusion, quoted by the author from a statement by Anglicans in 1951: ‘Protestantism is testimony on behalf of the catholic faith against uncatholic perversions of it. The opposite of protestant is not catholic but perverted or un-biblical. . . . The opposite of catholic is not “protestant” but one sided or sectarian . . .’ (p. 38).

The pulsating heart of the book lies in chapters III to VI. We are confronted with the question: Who owns the Church? The answer is worked out biblically on the relationship between *σῶμα* and *πλήρωμα* in Ephesians. The Church is Christ’s because there is an identity between Christ and His Church. But a word of caution. This ‘oneness’ is not a direct identity but a ‘oneness of relationship’.

The Christ who bodies the Church is also Head of the Body. It is Christ who must be in control, if the Church is His. Then in a series of closely argued pages the nature of a Christ-controlled Church is developed, in the course of which the author marshals massive theological support from the Fathers, Aquinas, Luther, Calvin, Barth, Nygren, Visser 't Hooft, to mention only a few.

Underlying the writer's structure of thought is the meaningful idea of 'divine-human continuity' in the Church. The continuing relationship between Christ and His Church is an acknowledged mystery. Yet how may we speak of it? Those who talk dangerously of an extension or a repetition of the incarnation in the Church encounter a devastating criticism (pp. 88-92). Positively Professor Vassady thinks of the mystery of the divine-human continuity as functional. It can be grasped only *in actu*: in Word and Sacrament, in discipline and pastoral care, and in missionary enterprise. Here a straight line runs from divine-human continuity in the Church to the doctrine of apostolic succession. 'The divine-human continuity, which is the dynamic essence of apostolic succession and manifests itself in the apostolic mission and ministry of the Church still remains the function of the whole Body. Nothing less than the entire people of God can be regarded as its organ' (p. 94). This leads the author to a necessary rethinking of *τάξις*, *διάκονος*, *πρεσβύτερος*, *ἐπίσκοπος*, in relation to the wholeness of the Body of Christ, in which all ministries are ultimately dependent on the One ministry of Him who is Head of the Body.

With steady gaze our author sees clearly where this kind of biblically based logic is leading—to nothing less than the radical reformation of the Church. In this context we are given brief but excellent appraisals of movements for reform in unity, e.g. the North India Plan, the Church of South India, Anglican Presbyterian Relations in Britain, the Australia Plan and Anglican-Methodist Conversations. One of the exciting things about the book is that precisely where most books on the Church come to an end, Professor Vassady in all humility dares to go forward enunciating 10 basic theses for unification (p. 118). Two quotations by way of example: 'Since the Anglican-Episcopal Church has shown to the whole ecclesiastical world that it is possible to have bishops in the historic succession without insisting upon any explicit and binding doctrine regarding it, a reunited Church must do the same thing' (p. 121). 'To establish a historic ministry recognised by all, such a ministry must be initiated by the United Church in a solemn, representative act of unification or reconciliation. Such an act must be neither ordination nor reordination but a third rite, pointing beyond both, as a sign of the renewal of the whole Church . . .' (p. 122).

The final chapter as its title suggests, *Constant Contrition and Ever New Commitments*, is a piece of excellent theological psychiatry, ruthlessly exposing the need of the Church of continual reformation—*ecclesia reformanda a Verbo Dei*, the radical nature of which is aptly summed up in words of John Calvin, ‘ . . . the life of the Church is not without resurrection, nay, it is not without many resurrections’ (p. 160).

These brief comments by the reviewer do scant justice to the fine texture of Professor Vassady’s thinking, his deep spirituality, and his thorough-going application of Christology to the doctrine of the Church. Here we have ecclesiology founded upon a Trinitarian and christological dogmatic in no uncertain fashion. The book is supported by a Foreword from James I. McCord, President of Princeton Theological Seminary and has full indices on subjects, names and biblical references.

RICHMOND SMITH

Leviticus and Numbers (Century Bible, New Edition). By N. H. SNAITH. T. Nelson and Sons Ltd., London, 1967. Pp. 352. 50s.

THIS is the first commentary to appear in the Old Testament section of the new edition of the Century Bible, and its publication has been eagerly awaited. It is a long while since a British publisher attempted a series of full scale commentaries which would cover the entire Old Testament as well as the New. It is very much to be hoped therefore that this series will fill a very real need in biblical scholarship.

The books of *Leviticus and Numbers* are not the most widely read, or exciting, in the Old Testament, but they have been much neglected by commentators, and G. B. Gray’s work on *Numbers* has been a mainstay for more than a generation. The method of the new Century Bible is to provide a short general introduction, covering literary criticism and certain general subjects of religious and historical interest. The biblical text is then printed in the Revised Standard Version, and the commentary is given in notes set on the lower half of the page. Much of the commentary material takes the form of a clarification of the translation, with rather more attention than usual to the later history and interpretation of the text in the major ancient versions and the standard English translations. The basic positions of literary criticism are stated, although no attempt is made to argue them afresh, or to probe behind them with a detailed traditio-historical criticism. Overall the commentary meets the needs of the student who is working with the English text, and who requires sufficient information to set the books within the wider context of Israelite history and religion. Philological notes are included on difficult words, with the Hebrew given in transliteration. Within its scope the work is well done, and it will provide a valuable